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his book to Mach, Höfler, and Gurlitt, authors whose thoughts in some way formed the suggestion or occasion for his remarks.

ERKENNTNISTHEORIE UND PSYCHOLOGIE DES ERKENNENS. Von Dr. Broder Christiansen. Hanau: Verlag von Clauss & Feddersen. 1902. Pages, iv, 48. Price, 1 M. 50.

The author attempts in this little pamphlet to lay down the lines of demarkation between theory of knowledge and psychology of knowledge. These sciences are concerned with the same object, but, owing to the historical situation which now leans heavily toward psychology, epistemology has emerged from all conflicts with less than its due share of glory. The author expresses his indebtedness to the following philosophers: Descartes, Kant, Fichte, Münsterberg, Rickert, and Windelband.

NOTES.

Professor Gunkel traces the ideal of a Christ, which was superadded to the historical Jesus by the early Christians, to Babylonian sources, and in doing so discovers a number of mythological traits, among which the most remarkable ones are Christ's sojourn in Hell for three days and a half and his resurrection, bringing with him some of the denizens of the pit. In speaking of the three and a half days frequently mentioned in Apocalyptic literature, Professor Gunkel calls attention to the fact that it is a figure "derived from the life of the sun-god," being "the time during which winter prevails." But I venture to suggest that it is simply the figure denoting any cycle. Sometimes it is also employed in a mystical way of addition as $1 + 2 + \frac{1}{2}$, but at any rate it always signifies a cycle, and obviously is nothing but the old number π , the Babylonian mode of approximating the relation between diameter and circumference which was employed for the calculation of the circumference of the circle, accordingly also for cycles.

Dr. Paul Schwartzkopff publishes in the *Archiv für systematische Philosophie* an essay in which he proposes to replace *metaphysics* by *emphysics*. Starting from the Kantian position, he protests against the proposition that the thing-in-itself is unknowable, and thinks that the reaction which set in after Kant has the significance of being the expression of a deep dissatisfaction with the situation, which blocks the road to metaphysical knowledge. While clinging to Monotheism, he considers that there is truth in Pantheism, and claims that Vedantism contains a deeper truth than Kantism. He objects to the idea that there is a world behind a world, but insists on the proposition so strongly emphasised by Goethe, that there

is a world within, and this is the key to metaphysics which for that reason had better be called *emphysics*.

The fifth session of the Harvard Summer School of Theology will be held in Cambridge, Mass., from July 7 to July 23 of this year. The object of the school is "to provide a place where clergymen and students of theology may gather for the study of subjects which have intrinsic and current theological interest, and where they may feel the inspiration which comes from direct contact with the best and most recent results of modern scholarship." The subject for the present session is "Principles of Education in the Work of the Church." The libraries and other collections of Harvard University, including the Semitic Museum, will be open to students of the Summer School. Letters of inquiry should be addressed to the Rev. Robert S. Morison, Divinity Library, Cambridge, Mass.